769 Ancestor worship is institutionalized to an amazing extent. Not only the very large and wealthy families and clans but also the ordinary well-to-do ones have a separate ancestral temple. All go to great lengths and expenses to ensure good sites for family graveyards according to geomancy. In order to make sure that the fortune of the family will be on the up all the time it is the custom to change graveyards to new sites when the old ones have become suspect. Old imperial honors granted from Peking have been and are still highly valued. Walking through the town and its villages one comes upon numerous plaques of honor on the portals to many family homes.

249 Not many years ago, before the advent of the power of the Central Government into the province, opium growing was general. George B. Cressey prints in his book, China's Geographical Foundations (1934) a photograph showing "Fields of Opium Poppy Outside the Walls of Yunnanfu" (Kunming). This sight is no longer common today, especially in the more communicable parts. In the remoter interior of the province, the author has been told, opium is still being grown. Opium smoking is certainly very widespread everywhere in the province. Opium-growing in this town and its satellite villages was formerly the source of income for many families, and the trading of the commodity has enabled many families to become wealthy, indeed. The prohibition of its plantation has caused many small farmers to sigh about the passed "golden age," but has not prevented the wealthy families from making even more profit out of the now scarcer supply. These facts have at least been partly responsible for the wealth of West Town.

556 West Town contains a disporportionately large number of wealthy families. These families are not mere local stars. They are rather outstanding even in the larger provincial cities and in Kunming. One year ago the top of these families performed a funeral that lasted over two months and cost about one million national dollars. Even the lesser ones are also considerable. Soon after the fabulous funeral the wedding of the young master of a small one-room cloth store in the town cost ten thousand national dollars while the wages of laborers in the town were still about two or three dollars a day with board.

556 178 ●743 871 This wealth has perhaps given rise to the over-emphasis on the ancient ways as regards imperial honors, ancestor worship and sexual differences. But in recent years a few wealthy families have also supported in the town three schools, a hospital and a public library. The hospital has about twenty beds, one graduate nurse, two medical officers (both M.D.'s, one was trained in Peiping Union Medical College), a number of assistant nurses and a nursing training class. It has arrangement for free medicine and hospitalization for the poor. The schools are: one middle school, one primary school divided into two parts, and one normal school. The three schools combined have a total enrollment of about 1,400. The first and second schools are co-educational. The principal of the middle school is a local man who has studied in Ta'ing Hwa University, Peiping.

Influences from Outside

491 492 205 Before the days of the Burma Road, motor transportation was scarcely known to this region and communication with Kunming took about two or three weeks one way. After the opening of the Burma Road the town was soon connected with the Road by a sort of badly constructed highway. But the principal mode of travelling is still pack horses and "chairs" (Hwa Kan). Since about two years ago there has been a third-class post office receiving mail from Kunming once in two days.

C. Modern Precautions

751 744 625 The author wishes to make it clear that most of the measures[1] stated above do not happen one after another but rather more or less at about the same time. While all these traditional doings are going on a number of precautions of a distinctly "modern" flavor also come into play. We shall mention first the work of the police. As we have seen, the police put up a set of notices prohibiting dirt and animal soil from being left in the streets from the beginning of the epidemic. They also prohibit the sale of food like pea-curd served cold in the streets. These measures may be based upon a modern idea of prevention of the epidemic, but their behavior in other ways makes the observer feel uncertain about their ideological position. For the police do prohibit not only the above, they also prohibit the sale of raw fruit in the streets, and forcibly moved the meat market from its usual site in Area H or the center of the town, to a place just outside of the town's east gate. There is no other explanation for this measure than that at Area H a prayer meeting took place, and all dealings having to do with killing of life have to be kept away. Not only this, during the entire prayer meeting at Area H, the police force sent two special sentries to keep spectators from coming too close to the altar. And in the Wen God's nocturnal "inspection" of the town and villages a troupe of regular policemen in full equipment formed a part of the procession. Of course, for these duties the policemen were paid extra, and there is a Chinese proverb which says that money can move gods. Still, the position of the police force in this regard is not easy to define. The government of the sub-district (Chen Kung So) takes some steps also. One of their steps is a notice in some villages prohibiting the sale of "raw and cold food stuffs" or of "meat and fish". The other is a joint effort with the local middle school. The two bodies sent out inspectors to all families in the town and many surrounding villages to inspect the cleanliness of the houses and courtyards. Then the inspectors wrote with chalk on the gates of the families "clean", "very clean", "not clean", as the impression might be. They did not, however, take any further steps about the houses that were marked "not clean". The Chen Chang (head of the sub-district) stationed in West Town, enjoyed the admiring remarks passed on his calligraphy by the many spectators.

751 203 The second kind of modernized precaution comes from private individuals. We have seen that in one native medical prescription the advertiser advises those who are not yet attacked to take cholera injection. How that advice came to be combined with a traditional prescription is yet to be conjectured, but the modern nature of the advice is undeniable. Similar advice is not lacking. One kind of poster says that the cholera epidemic is caused by the careless handling of patients' stools and vomited stuff so that other people are infected; and advises people to take care of all vomited stuff and all excretion, including urine, of the patients by burial underground or by burning. The last words in these posters are "Don't drink unboiled water." By the fact that the authors of these posters regard the urine of patients as infectious we may be certain that they are not thoroughly acquainted with modern ideas about cholera yet, but we have to assume that they undoubtedly know something about them. The interesting thing, however, is that at least one author of these posters is later found to be an officer in one of the cholera prayer meetings and had contributed a small sum toward its cost.

751 •743 203 The third type of modern precaution comes from the hospital, the missionary college, and the local middle school. As stated before, as soon as cases of cholera were discovered in the local hospital, the college authorities

[1] [against epidemic cholera -- Analyst]

arranged anti-choleric injections for all their faculty members and students, and advised especially the latter to refrain from careless eating. The attitude of these groups is that of modern science. In the meantime, the local hospital and the middle school put forth large notices advising the populace to take injections. The hospital at first gave any applicant free injections on the premises. Later on its authority sent out nurses to give free injections in the streets to facilitate matters, and made one injection an adequate dosage. The wife of a professor in the college who was a nurse before marriage also undertook to help and injected a number of local people. The local middle school and normal school posted large bills everywhere in the town. These bills were meant to be educative and were very detailed. One kind of pictorial posters shows the following: On one side are several street food stands retailing sweets, pea-curd, etc., swarming with flies. Several customers are seen eating these foods. On the other side of the poster are several people enjoying an open-air toilet, and several others vomiting. Flies also swarm on their stools and vomited stuff. The caption below the picture reads: "These flies in both places are the same flies and carry cholera germs from the one to the other."

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Another kind of poster shows in large pictures the structure of a fly, and of the cholera germ, with detailed and scientific explanatory notes on how these germs may be communicated and by what means such communication may be prevented.

A third kind of poster stresses the absolute effectiveness of the anti-choleric injection. It reads: "In West Town, the mortality rate from cholera alone is now about two in every hundred. But all the 1,400 members of the middle school, the normal school and the primary school have been injected and have not had a single case of cholera infection among them."

A number of these posters were posted side by side with the notices and announcements of a number of cholera prayer meetings.

It will be in order here to put in a note on who among the local populace have taken the injection and what ideas they have about it. On account of the author's limited time and financial support in the research he was not able to make as he had desired a large-scale inquiry on all local people who have taken the injection. Among these he has personally talked to only about thirty. These include two carpenters of about thirty-five years of age, one fisherman of thirty-one years of age, three cloth dealers, one of whom did business in Burma, a Chen Chang (or head of the sub-district), a member of the gentry, about 55 years of age, a former primary school teacher in a village (now a trader), five students from the local middle school, a cook who runs the "bachelors mess" for faculty members of the missionary college, one woman of thirty-eight years of age, and others. At the outset it may be stated that most of these took an active role in, or contributed materially to, one or another of the cholera prayer meetings. For example, old Mr. H, the member of the gentry who contributed two hundred fifty dollars to the prayer meeting in the street where his family lives, two hundred dollars to another which took place in a street still further off, was a manager in one prayer meeting and a director in another. The author met him in the prayer meeting that took place at Area E where he was a manager and had a long talk with him. He showed the author his left arm and said that all his children and grandchildren had been injected at the hospital. He expressed to the author his firm belief in the efficacy of injection; but later on in the conversation he said that even after injection, one had better appease the spirits a bit. "Who knows which

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